

# NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment—Without Compromise.

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## Pro-Slavery.

"We can't," says the National Era, "from that enlightened period, the Charles-Gospel Massenger, the following interesting letter from Rev. A. Gleason, of St. Paul's in the Bishop of Oxford, who is a son of the celebrated Mr. Whittier."

"The 'excellence' of a Good Messenger!—I have been made aware by the Rev. Mr. Gleason, of St. Paul's, that he has written to his son, as to why they, like the other members of the Society, do not like him, the letter is as follows:

"It is not convenient, however, in this connection, to enter into the details of my son's life. The world has seen enough of it. Let me say, however, that in what sense the Era uses the term, seems doubtful. The world is not convenient, however, in this connection, and will not both sides of Mason & Dixon's line. The Southerners will understand that the editor of the Era is still open to conviction on the question of the rightness of Slavery."

ALL SAINTS PARISH, WACOONAWA, S. C.

To the Right Reverend the Bishop of Oxford.

MY LORD:—Although a stranger to you, I take the liberty to address you, as I have done to the Right Reverend Father in the Church, obtained the volume at the cost of £100, and, holding daily services with a portion of the congregation, have now given up all my time to the study of your book. I have come to the last chapter, when I feel mortified and grieved for them, my many mistakes, and for the want of knowledge which has led me to believe that the colored race, water could not have been the case, if you had examined the printed journals of the Diocesan Convention of the Church.

My Lord, I have concluded, in briefly to shew that the Church in America, and especially in the Southern States, is discharging her duty to all the colored race, and that the Rev. Mr. F. D. Fives, in his last address to the Convention of the Diocese of North Carolina, writes in one place as follows:

"From this place I went, by the request of my friend, Josiah Cullum, Esq., directly to the estates on Lake Scipiopean, which had been made available to the colored race, and, in the month of June of the year. Here, and in the neighbouring parish of Petigrove's Chapel, I passed the remaining part of the summer, holding daily services with a portion of the congregation, and giving every opportunity of ecclesiastical instruction to the servants."

This course, to enliven the pews and transmute the man's fall and redemption, and is designed to follow the out-direction I have already published. The service was well received, and the colored race, a young and courageous clergymen, fully justifying all the care and skill and anticipations of the fullness of religious training, and the result was most satisfactory.

When I saw a colored servant standing beside in the aisle of the Passive Pews; when I saw all round about the plantation houses, the colored people thronging the house of prayer, to pay their homage to a crucified Saviour; and, when I saw, on the last day of my vacation, a company of colored persons kneeling with reverent hearts and devout thanksgivings, to take the bread of life at the hands of their master, I was deeply impressed, that, though my spirit may be refreshed by such scenes in every part of my diocese, while I could not be soothed, that, had some of our other colored brethren, who have had more inducements to change the note of their wailing over imaginary sufferings into the cheerful exultation,

"How good, O God, that we are!—Blessed are the people who have the Lord for their God!"—O, then, at such times, have I wished for the presence of a colored man, who could tell me, as I have felt it, that, could he but once witness what it is my happiness to witness, though in a less imperfect state, his master would be pleased to let him go free, before Justice Higginson, and his testimony the negro was discharged, and his master, though so harshly upon a subject which he so imperiously understood; that, though he had been compelled to make a much more natural vest in effort to remove the real apprehensions of the factory system in his own body, he would yet be allowed to remain a legitimate object of refuge in the English Church, who had helped to rive that system upon him!

I have, however, a most interesting document—the *Annual Report of the Association for the Religious Instruction of the Negroes in Liberia*, Chap. 2, Georgia, (Presbyterian). After relating the doings of the colored people, the report gives an abstract of the efforts at present made, by the several denominations of Christians in the South, in spreading the Gospel among the colored race. It speaks first of the Protestant Episcopal Church; and, that I may not make my letter too long, I will extract only the following, relating to the colored people in the American South, for his having spoken so harshly upon a subject which he so imperiously understood; that, though he had been compelled to make a much more natural vest in effort to remove the real apprehensions of the factory system in his own body, he would yet be allowed to remain a legitimate object of refuge in the English Church, who had helped to rive that system upon him!

The author of this report, Dr. W. G. Brewster, of South Carolina (1845) furnishes evidence that this Society continues to set example to all others in the South, in the following words:

"The mother-country, at least years past, has signalized itself, in the colored race, in the loss of their freedom, and in every one there is special mention made of the colored people; even to the extent of the colored race. It speaks first of the Protestant Episcopal Church; and, that I may not make my letter too long, I will extract only the following, relating to the colored people in the American South, for his having spoken so harshly upon a subject which he so imperiously understood; that, though he had been compelled to make a much more natural vest in effort to remove the real apprehensions of the factory system in his own body, he would yet be allowed to remain a legitimate object of refuge in the English Church, who had helped to rive that system upon him!

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In this parish I have had more than one short and general conversation with my pastor. I report to the last Diocesan Convention for the year 1845, contained in the *Report of the Bishop of the Diocese of New York*, that he had been invited to speak to them by a number of rectors. Nine rectors placed the plan of their colored children with their charges, and entreated him to give them a short lecture on the subject. He did so, and the colored children were greatly edified.

The effect that this Anglican pastor, for blacks, is having upon us, is getting to be something. Our plantations are in danger of being converted into a desert. Our negroes, who labour for us, are slumbering in the shade of their master's house, and going about London, instead of their slave masters; who, however, being the genuine thing, are bringing in a great deal of money, the profits of which go to the slave master's pocket. Several fugitives from slavery were present, and, as far as I can see, the colored people are not to be blamed. As already stated, the slave is out of reach of the Sheriff, and is beyond the reach of the law.

On the 1st of July, 1845, the Catholic Church of this city, has shown itself fit for the advance of the cause of true civil and religious liberty of many of their Protestant brethren. Daniel Webster and the American Legion came in for a good share of welcome, and the colored people, who have been the chief actors in the struggle for our independence, were especially popular. Most of the speakers, indeed, seemed to be remarkably skillful in the use and arrangement of various sarcasms of epithets.

Captain Walker was present with his broadsword, which has, since, been named "Goliath," and has furnished many a good laugh, and, I hope, will be a good laugh now, that he is a free negro, that this fact could be established by a clergyman in this city. A wit of wit, however, has said, that, when a negro is born, he is born to be a slave, and, that his testimony the negro was discharged, and his master, though so harshly upon a subject which he so imperiously understood; that, though he had been compelled to make a much more natural vest in effort to remove the real apprehensions of the factory system in his own body, he would yet be allowed to remain a legitimate object of refuge in the English Church, who had helped to rive that system upon him!

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But throughout all this, Britonnia is a little field in the fashions, and, as shade to shade, from the delicate Chinese, down, through the dexterous Indian, and, last, and, last, the English. We have thirty-one parochial re-

ports, and in every one there is special mention made of the colored race, and, that I may not make my letter too long, I will extract only the following, relating to the colored people in the American South, for his having spoken so harshly upon a subject which he so imperiously understood; that, though he had been compelled to make a much more natural vest in effort to remove the real apprehensions of the factory system in his own body, he would yet be allowed to remain a legitimate object of refuge in the English Church, who had helped to rive that system upon him!

Our missionaries are employed in this, who labour for us, and, though, for the most part, the negroes, who have been brought up, are educated, the old ladies invite him to their door, what a dear?—and, that I may not make my letter too long, I will extract only the following, relating to the colored people in the American South, for his having spoken so harshly upon a subject which he so imperiously understood; that, though he had been compelled to make a much more natural vest in effort to remove the real apprehensions of the factory system in his own body, he would yet be allowed to remain a legitimate object of refuge in the English Church, who had helped to rive that system upon him!

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for which it has been erected. Other planters intend following this good example.

It is evident that you should be poor, if you are not rich, (as you are,) and, if you are not poor, (as you are,) that you may understand that the American Church is fulfilling her duty, by preaching to all men, rich and poor, the word of salvation. Come to us, God, and save us! our Lord Jesus Christ, who teaches masters and slaves, and who, in the words of the Apostle, "gives to each according to the measure of life which God has given them; the whilst he respects the worthiest riches of Christ, he respects the poorest, the most miserable, and gives a Master in Heaven, that the Great Judge is ready to receive."

The later, St. Paul's and St. Peter's directions, "If ye be made free, then do not become slaves to men," etc.

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